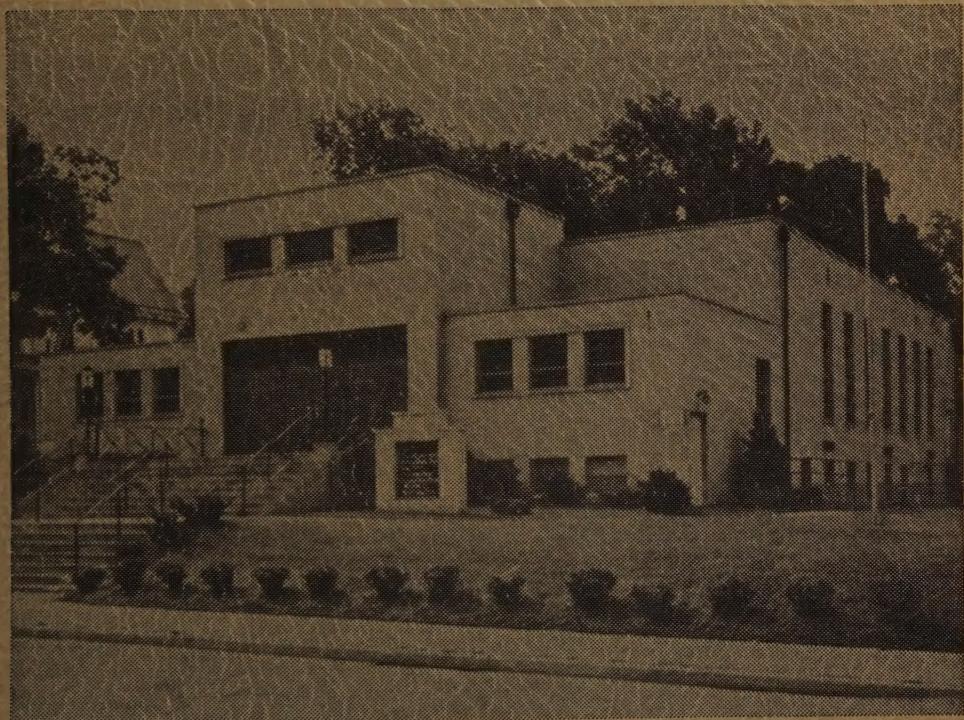
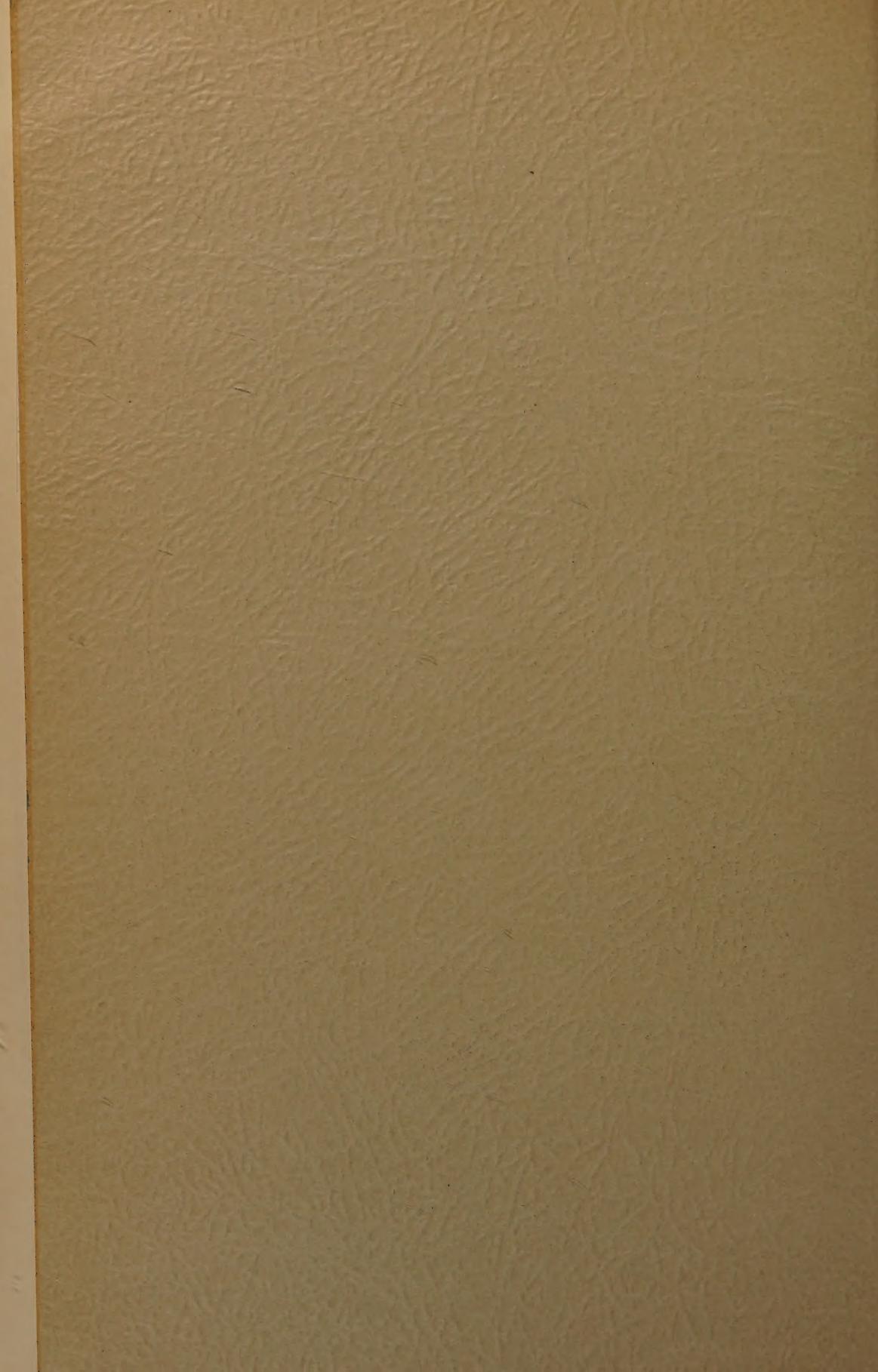


THE A.M.E. ZION QUARTERLY REVIEW



**THE NEW ST. JOHN A. M. E. ZION CHURCH
CINCINNATI, OHIO**



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review



From: The John and Mable Ringling Museum of Art, Sarasota, Fla.

THE FOUR EVANGELISTS

Peter Paul Rubens, 1577-1640

Original: Ringling Museum, Sarasota, Florida

by Florence Turverey Reeves

"The Four Evangelists" is typical of the work of Rubens. It is 168 x 174 inches and sweep and the verve that are to be found in most of his work. His workshop was run as a modern assembly line is today. He made the sketches and then dealt them out to his various pupils and when they were nearly complete the master artist Rubens himself corrected and finished the work. He was thus able to produce more than 3000 canvases, many of them, like this one, very large.

The John and Mable Ringling Museum of Art has the most extensive collection of the work of Rubens of any museum in the United States. There are twelve paintings and two tapestries by Rubens to be found there. John Ringling delighted in the vigor, heroic energy and brilliant color of Rubens and whenever possible bought works of this favorite master.

The four Evangelists fill the major part of the painting and appear to be walking away to the left. The prominent horns of the bull at the left tell us that the first figure is Saint Luke. Saint Mark has his back to us and gives his attention to the angel. Saint Luke carries his Gospel under his right arm and at his left side the huge lion pushes past the pilaster and looks up at him. The figure of the angel is much foreshortened and very beautiful. He swoops down upon Saint Matthew whose Gospel is open and points to something written upon the page. The left hand of the angel points toward heaven as though he were suggesting that Saint Matthew has written down the word of God which has come directly from Heaven. Observe the eyes of the angel — how they look pleasantly at Matthew's face and then see how Matthew's eyes do not seem to focus on anything in particular, rather he appears to be listening to the voice of the angel. Matthew is depicted as the oldest of the four men while Saint John, beside him in the background a little, is the youngest.

The huge black eagle hovers over the beloved disciple. The pronounced beak and sharp claws silhouetted against the bright clouds are very prominent. The eagle's beak is open as though he were speaking to Saint John who looks and listens. In the left hand

of the youthful Evangelist is the Chalice and out of it curls a serpent. You will recall that this comes from the legend that an attempt to poison him failed when the poison gathered itself together and came out of the cup before John could drink it.

The four large figures with their symbols are enclosed within an ornate and decorative frame. On the right and left are fancifully decorated pilasters. Below are dolphins and a large shell while above two putti, one at each side, are supporting a great garland of fruit of many varieties. No doubt Rubens intended us to connect the great writings of the Evangelists with the "fruits of the spirit".

Rubens brings the four Evangelists together in a dramatic and forceful way allowing us to think of them together as well as separately. Through the prominent symbols of the ox, the lion, the angel and the eagle, he also brings to mind the spiritual strength of each Evangelist.

In this issue we have not listed our usual section for audio-visuals. Instead, throughout the issue you will find notes on films and film-strips which we feel may be of interest to our readers. For example: we are glad to announce a new film dealing with marriage. In fact, we are eager to have it shown as widely within the denomination as possible. Just announced by the General Board of Education of the Methodist Church it comes widely recommended from many sources. The title: ONE LOVE, CONFLICTING FAITHS. This is a film dealing with problems of interfaith marriage and should be of great interest to youth groups.

The reviewer states: "it is too late to help young people when they come to the church to be married," and we agree. Henry Bowman of the Department of Sociology, University of Texas, states: "A matter of growing concern to young people, as well as to their parents and churches, is that of interfaith marriage. Yet in the field of marriage preparation, this represents one of the neglected areas with respect to visual aids. Bishop John Wesley Lord declares "There is an almost unbearable loneliness when your husband and your children live in a different world."

Rental costs: B. and W. \$5.00. Color \$8.00.

FRATERNAL ADDRESS

by Reverend Richard A. G. Foster

of the African Methodist Episcopal Zion Church

To the General Conference of the African Methodist Church

Convening at Los Angeles, California—May, 1960

Greetings:

To The Board of Bishops of the African Methodist Church meeting in General Conference in the city of Los Angeles, California, General Officers, Delegates and members of this General Conference we bring you this Fraternal message from the Great A. M. E. Zion General Conference meeting in Buffalo, New York at this same time.

From the very beginning of our existence we have been separate in organization, but by and large together in purpose toward the development of the race and the spreading of the Kingdom of God in the hearts of all men. Both of us have worked, and always in the leadership, for Freedom of our race — from the woes of physical as well as economic slavery which still beset us on every hand — not only in America but wherever our people live, whether in South Africa or South America or right here in Los Angeles, California, U. S. A. History of our forward movement and advance is filled with the greatness of our efforts. Even though we have never been the same organization we have about the same purpose.

The Kingdom in Our Day

Each man as he walks the highway of life ought to know that as long as he lives it is his opportunity to make the world and his time better for having lived. The church of the Living God, as represented by us must be an expression of the best revelation of Him who hung upon a cross and who gave His life for ours. We owe it to our time to reveal Jesus Christ as God's representative in a sinful world. Our characters must be the example for others to follow. We have real special gifts and opportunities by His grace to bring into being now in our day a greater realization of His Kingdom.

Ever since that small group in Old John Street Methodist Church in New York City decided in 1796 to withdraw because of racial discrimination to establish our own church we have been moving higher and pushing forward in human rights. Peter Williams, Francis Jacobs, George Collins, Thomas Sipkins, Thomas Cook, George White and William Brown were the first Trustees who formed a corporation in

New York City and named their first Church Zion. This was a layman's church as we had no ordained preachers at that time. On the 16th day of February in 1801 the Zion Methodist Church was recorded in New York City. It is so recorded in the clerks office of that city; page 28 of the records of religious denominations.

Civil Rights

The Great A. M. E. Zion Church as well as the Great A. M. E. Church deplore the crimes against Negroes in South Africa. We register our protest along with you and every Negro in America. We are one together in the fight for civil rights. We must work together as never before to secure the human rights for all peoples of this world. We must approach this evil with intelligence, and with the power of righteousness. For wherever men are enslaved any place in the world, we must in our time lend a helping hand in the name of Jesus Christ . . . Our African Brethren are in need of our prayers, our influence and our monies. We are all God's children; both white and black; if the people of the world are to live in Christian grace we must move as one in our Lord and Saviour. There is no black or white under His banner: we are all brethren together working together for the realization of His Kingdom in our world. We call upon the United Nations, as well as every force in our civilized world, to move in to South Africa and any other region of this world where inhuman treatments are perpetrated against any of God's children. We know you as a church have interest in South Africa. That the workers of evil are moving their armies in upon the church of the living God. . . . we move with you in spirit to preserve the dignity of man as well as the dignity of the church.

Sit-in in the South

Let me come now to our own home and call to your minds the moving force of students of our race in this struggle for human dignity as is so aptly called the "Sit-In" strike or boycott. Let it be known now that the Great A. M. E. Zion Church, like you, is in sympathy with all of our students; both white and Negroes; in the vast struggle for Freedom. Let them march. Let them sit. Let them be courageous. Let them have faith so that the power of this mass movement under God will shake the foundation of this nation, and everywhere will recognize the right of human dignity for all and that man, be he black or white, can enjoy the freedom which God grants to all men of Good Will. The Church of the Living God —

the church which is represented by us black men must move to the fore-front with greater power. Not with words only, "But by my spirit saith the Lord." Like the Crusaders of old with banners unfurled to the breeze of the century, let us march together in lockstep formation until this sin in our midst is abolished. Let us pray hard and work much, let us, Zion and Bethel, sacrifice and preach until every black man in America is so strongly united that the door of freedom will be opened by our glorious efforts. We know that it is going to be a hard fight that will not be fully accomplished over night . . . but to the world we can say here the fight has just begun — for I know and you know that every black man born in America today and in the years to come will fight as long as we live for the right of full citizenship. Never say die for on this spot of earth our forefathers gave their toil in slavery, and their blood to win our freedom. They must not have worked and died in vain.

The Great A. M. E. Zion Church was born out of the same situation as yours. Your Richard Allen was the beacon light that charged you and your efforts down the generations. I have read his words for freedom; I have heard his voice from the pulpits of your great churches. I have seen his spirit moving in your bishops and your preachers and in your members. His spirit can never rest in peace until every vestige of the slavery of black men be done away with. So it is with the spirit of James Varick, the first Bishop of the A. M. E. Zion Church, with Christopher Rush, James Walker Hood, George W. Clinton, Singleton T. Jones, J. J. Moore, Alexander Walters, L. W. Kyles, John Wesely Wood, George C. Clement, John W. Martin, Pope, Stewart, Cauthen, and the ever present leader of them all our William Jacob Walls walking with the great of the past and present of your church. I wish I knew them all, for I have had the honor of walking with some of your great who have been towers of strength in a mass movement toward freedom and the kingdom of God. I call your honor roll beginning with Richard Allen, Bishops Payne, Johnson, Chappelle, Hurst, Vernon, Quinn, Turner, trail blazers of a day long past, but history makers in a world that had giants by day and men of brilliance by night who traveled the dusty roads of this land and planted the church in every by-way and highway in this nation. I see your great leaders of today led on by that venerable Bishop Green, world renowned, and Bishops Gomez, Hatcher, Baker, Reed and that grand old seer who presides over the great part of the country of which you are now assembled, Bishop and

Father R. R. Wright. I see no failure with God's help in moving the forces of evil in our midst.

Organic Union

Zion and Bethel need to understand each other more — I suggest that we should arrange exchange of pastors — we should have a united hymnal and an exchange of Presiding Elders. Zion and Bethel Bishops should be associating with each other in the annual conferences, and getting together on a General Conference level. Our General Conferences should be held in the same city at the same time so we can become acquainted with each other. Are we afraid to know each other?

We ought to be one church. It is nothing but downright foolishness that we are not. It may not be in our day but in days to come it will be so — one in Christ. It seems to me, amid the spirit of mergers, we ought to be able to unite in one band of Christian Love for the sake of Jesus if nothing more. As a race we are too divided. First, there is too much selfishness, we are still moving along our own lines, forgetful of the great needs. The African Methodist Episcopal Zion Church urges you to join with us — in mutual spirit and we join with you upon the same plane. Now, it takes a lot of sense as well as a lot of good old Christian Religion to do this at this time. I know it. I am a bit leary of it myself. I have searched my own soul, and have tried hard to resolve within myself as to whether at this time, while you are in the throes of setting your house in order and while we are about to clean up some too, if we are ready. I am like Will Rogers . . . "I don't know any more than I read in the papers." Maybe when we grow a bit more on both sides we will learn how to keep some things to ourselves, and too, the Negro press will also learn to preserve some of the heritages we have and count our error as growing pains and not a real sickness. It is a two way street and we all must somehow learn "that every bark is not a bite." So long as we are constructed as we are, we must in this type of society, have different opinions. We are a bit new in the formation of big business . . . and the church is big business. We are cut through with emotions, lack of understanding, and we still have a lot of bigots that cannot see that we have a young rising generation which will not take our word for what is right. It will take a lot of thorough planning and knowledge to set forth a right course in an unsettled time like ours. We are people of different backgrounds — from all sections of the country — but we have a common bond, else we would not be meeting today. We live in an ever-

changing world — politically, economically and socially. It is no wonder that we tend to pull in all directions. But we must ever bear in mind that "in unity, there is strength", and if we are to press forward for the betterment of our people and for a better world where all mankind can live together in peace and good will, we must be united. We can no longer be like preachers trying to sing in harmony — all trying to lead, and you hear the most discordant sounds. It does not mean that when you see things in our press that makes us shudder sometimes that the church is breaking up — Remember Jesus on the cross — He had His Calvary, but right afterward He had His Resurrection. Out of the noise and confusion of our striving for place and position, with every section of the world coming together here and in Buffalo, New York, we are going to hear the rolling of the thunders, and the flashing of the lightning! But in the words of J. C. Price, the mighty orator and first President of Livingstone College of the A. M. E. Zion, "It matters not how black the night, I believe in the coming of the morn." Daylight will break as we invite the spirit of Jesus in our thinking.

The Negro Church on the Rise

I read the story of R. R. Wright, Sr., when General Armstrong was speaking right after emancipation to a great crowd of recently freed slaves, when he asked the question, "What shall I tell the white folk back north?" . . . and young Wright spoke up and said, "Tell 'em we is rising." More prophetic words were never spoken of a race. — We are rising and have been doing so for more than 100 years in our great country. The Negro church owns more property than any other Negro business in America. It has now come to the place of real BIG business. This church business is not only an open door to save souls, but an open door toward better understanding of rights of all people. It is an open door in family relations, counciling, advice in religious matters, in health, in securities, economy — a place where the sin-sick soul can come and find peace. But too, the church is the way home to God. Remember we are God-Men, set aside by His grace to bring men unto Him. Zion and Bethel — two big brothers, Sons of God moving as a mighty host and army of Redeemed, toward the Holy City. Let not the night come and find our work undone. God, through Jesus Christ, is depending upon us more, than some I know, to bring His Kingdom . . . That is our big business in our world and in our day. Bishops and Preachers, the biggest business in the world today, is the business of the Spirit of man and of

God. God has given them into our hands, what a grave responsibility! Shepherds, we are leading the sheep into the fold. I pray you, the world is looking at us, we as men of God, must be men born again with the spirit for right. He undergirds us with His power. We are different from other men, but we have a plus factor — and that is God! If we put Him first in all things and listen to Him and His still voice we can capture the world. Remember Bethel and Zion, nearly two million souls born again in Him, can bring in our day the Kingdom of God to America and point men everywhere to Him.

The Negro church, wherever it exists, must preserve all the heritage of our race. Out of the Negro church has come the inspiration for all of the education of the Negro. It was the Negro church-school that began the education of the Negro. The Negro preacher was its first teacher. Through its Sunday School, and from its pulpits came all of our knowledge at one time. The state schools over the south came from the inspiration of the church. Tuskegee was founded in Butler Chapel A. M. E. Zion Church and the chairman of the trustee board of that church wrote to Hampton and secured Booker T. Washington as its first teacher. Insurance and real estate, banks, small businesses were all inspired or begun in the church. Church men led the way, and many have come lately who do not know the history of the rise of our race . . . but we who were not born yesterday know that the Negro press had its growth and support from the very beginning, in and by the Negro Church.

Robert L. Vann was a churchman, T. Thomas Fortune was a member of my denomination in New York City, and everyone knows that Fred Douglas was a churchman, and was a local preacher in the A. M. E. Zion Church even though he was buried from your church in Washington, D. C. You know, like I know, that His North Star was the moving force in Rochester, New York that hurried the freedom of our people. His paper was printed and published from the basement of the Favor Street A. M. E. Zion Church, of which he was a member until he went to Washington, D. C. to live. Let no force in this world destroy the influence of the Negro Church. For if you do, we will then destroy the foundation of the heritage of a race and a nation. Men of God — let us move up in a world that is designed by the devil to destroy the good in our world. —Men of God, let us work together until all of the forces of evil are destroyed by our good. —Men of God, let not the time pass in our day that something for good is not done. —Men of God, it is ours to win for Him.

THE LORD'S PRAYER

by Reverend J. F. Dunn, Minister
St. John Church, Cincinnati, Ohio

Our Father Which Art in Heaven—Matt. 6:9

This is the way Jesus taught his disciples to pray. This way our mothers taught us to pray, perhaps the last thing at night, and the first thing in the morning. Most of us say the words without stopping to think what they mean. It seems simple enough when we say the words, but there is a deeper meaning. The Lord's Prayer is the most important of all Christian documents. It is used in all Christian churches. If we have any religion in our home at all, the Lord's Prayer is taught to each child as soon as it is able to lisp the words. But unless we understand it we cannot expect to receive the benefit from it that we would receive. When we do not understand it we are not able to make our petitions to the Father with the deep and soul-satisfying sincerity that we would have if we were thoroughly aware of what each of the phrases means. We bring to you this interpretation of this widely known Christian document by words, because we want each of you to be the possessors of a mentality rich in wisdom and understanding of the promise of the Kingdom.

The greater your understanding of the Lord's Prayer, the more wonderful it will be to you. It will take care of every need spiritually and materially. We all are seeking perfection, happiness, which is another way of saying spiritual riches, perfect health, freedom from fear, harmonious living. All these things can be added unto you when you gain an understanding of what is meant by Jesus when the words of the Lord's Prayer were given to us. There is nothing impossible to you when you have a real comprehension of the principles of the Lord's Prayer. The difficult part, and that which you are seeking, is the UNDERSTANDING and that my friends is the reason I am trying to bring you understanding, step by step, hoping it may help each of you become greater persons. The obstacles in your path have and will continue to become challenges to you which you have accepted, and I hope you will continue to accept unflinchingly. I wish you will make this prayer your own. "Our Father, help me in spirit to take my place among those who heard the Master speak of prayer. Let me learn from Him its meaning, its nature, and practice; and let my inner life expand to meet the wide boundaries it sets."

Now let us try reverently to seek to understand a prayer lovingly

remembered through more than nineteen hundred years. It is not only a prayer Jesus used, for His was a praying life. Jesus sometimes prayed for hours. His great intercessory prayer in the 17th chapter of the Gospel of St. John is much longer and equally lovely, but not so easily committed to memory. The Lord's Prayer is a master specimen of a short and simple prayer for all times and all occasions, a prayer representing the attitude of soul we should always have. One needs to pray about many things, but this prayer includes the things we should always pray about. They form a background all prayers should have, whatever other praying we may do, remember this is THE PRAYER THAT HELPS US LIVE, IT IS A PRAYER THAT IS A PATTERN FOR LIVING. It has in it the right attitude to take toward the DIVINE, toward the day's work, toward the problems that arise, toward the needs of life, and toward other people.

The Lord's Prayer is a part of the famous Sermon on the Mount. In the Sermon on the Mount the Christ was outlining the qualities that must characterize the kind of lives on which His Kingdom must be built. Prayerfulness is one of them. The Master deals at some length with the subject of prayer; how to pray what kind of praying is honored, common mistakes in praying. He gives us the idea of a universal prayer, a prayer for every situation, a prayer that sets the pace for and indicates the spirit of all right praying. This prayer also takes us a long step forward in the human idea of the nature of God. Beginning back there in the days of savagery, man had a long way to go in understanding this. Man realized in those days, that nothing could be made without a Maker, so he became uncurably religious from the beginning. The idea of a Maker was as crude as the life he lived. At first he thought God was the thunder, the lightning, the sun, or some other force of nature. Then arose the idea of many gods, one for every department of experience. There also emerged the idea of the tribal god, who was mainly supposed to help clans to win battles. In the days of the patriarchs a much more intelligent idea of God emerged. From the time of Moses He became a God of law. The prophets of the seventh and eighth centuries before Christ began speaking of Him as a God of justice, and God of lovingkindness. Then Jesus came upon the scene and promptly revolutionized the whole concept of the Divine. In His first message, He begins speaking of God as *OUR FATHER*, the Parent of our souls, the One who is responsible for our existence.

You will observe the implications are many and significant. Any

parent knows what that kind of a name implies. It implies all the haunting, lingering, deep-hearted love of anyone for his children; the love that plans and serves, that seeks and follows, the love that pities and forgives, and the love that is even willing to suffer for its own. So we come to think not of a Judge interested mostly in exacting justice, but of a Father watching His children, seeking their welfare, and doing all to help them that they will accept and use. The throne of power becomes the armchair of affection, and the God who exacts becomes the God who cares. People had not understood that very well. People could not get away from the ideas of the old savage days and the concept of the god of tribal wars. The Law and prophets did not make it plain enough. But all the while here was God loving His children as any good Father does, but with no means to make them understand it, save the still, small voice, which most of them did not hear.

Therefore God Our Father saw that a human revelation was necessary to bring the lesson home, so Jesus came. The Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the FATHER, full of grace and truth. It was Jesus Christ who brought God and man closer and more harmony, the Atonement, who brought man and his Maker to oneness of spirit and purpose. Now that was what He was doing when He taught our human lips to say, "OUR FATHER". Think of a real or the best Father you ever knew, then multiply his kindness and goodness a hundredfold, and you will begin to have some idea of God in His relationship to and His attitude toward all of us, even the worst of us. Won't you think a little, and try and see, how life-transforming this principle is! How it empties the heart of error and fills it with warmth and confidence! That is just the first thought in the Lord's Prayer.

This first phrase contains only two words, "OUR FATHER", but each word is rich in meaning. The FATHER idea represents the universality of that fatherhood, here you see the possessive pronoun is not singular but plural. It is very important to understand, and keep very clear, that God is one of our possessions no one can monopolize. He is the God not of one, or a few, or a single class, or a specified nation, but He is the God and Father of all. He is not the Father of this one or that one, He is OUR FATHER! The two words, OUR FATHER, used by the Great Teacher, makes the very idea a binding tie between all members of this church and the human

race. It is the fundamental principle which joins two ideas into one, which is, the FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN. This is a perfect formula we can start with any day and build a new civilization, a safe world, and a happy and peaceful church, a peaceful race. Think what it would mean right now if a majority of mankind would look up to heaven and sincerely and understandingly say, "OUR FATHER". The Master makes us conscious of each other, and if we only lived by that idea it would remove the friction and conflict from our troubled world life. In the most solitary closet of prayer we must always remember that while we are addressing the God of each of us, we are also addressing the God of all of us. Ours is a shared faith.

Notice again this little word "OUR" indicated something of the vastness of the right concept of God. When we get that little word ingrained in our viewpoint we are beginning to think in terms of a world faith and a world kingdom. We are then not going forward in any self sufficient attitude. We are knowingly marching with a vast host to a fulfillment that is to mean nothing less than a new and better world life. It is indeed a great thing that we can say "OUR FATHER". It is an even greater thing that each of the two words plays its profound and far-reaching part in our approach to God.

God intended that this whole church, and world life to be a GREAT PARTNERSHIP. When we say "OUR FATHER" we are recognizing not a self centered view but the wholeness and relatedness of life under God. No man lives to himself, and no man dies to himself. We are one in Christ. The Kingdom of God is a partnership. The world has billions of people in it, yet it is possible for one to live in this world practically unconscious of the presence of other people and certainly unconscious of their feelings and rights. But to discover the other fellow is one of the first requirements in sharing God's Kingdom life. When the wrongs of the world are made the other fellow will have to be considered. We cannot get along without Him, and we must not try to make Him get along without us. We all need each other, and the welfare of each person depends on the welfare of the rest. Then to seek the happiness of others is the shortest cut to happiness for ourselves. The Golden Rule is as much in our own interest as that of anyone else. It is the same with the Great Commandment. Their regard for others is tied in closely with love for God. Any religion centering in self alone will fail by its very nature to be a religion at all. So you see we all need very early to become

conscious of the other fellow, to realize that our lives are related to his, that we must stand, or fall, or go forward or backward together; and that in the final analysis we owe the other fellow an obligation, for whatever happens to him will be reflected on to us. The chief aim of God's Church, and our various schools, is to turn out boys and girls, men and women, who are thoughtful, manly-minded, and conscious of duty and obligation. Duty is the meeting of obligation, obligation means to tie to, tied up to right principles and the interests of others, and especially to an ideal and a purpose. Every person and every worthy interest has a claim on us, and there is nowhere to draw the line. In the various relationships of life we accept certain special obligations and duties. In one way this limits our freedom, but in another way it increases it. In any case the fact stands that we improve life by accepting these obligations.

God's Family is the most beautiful, comforting, and satisfying implication of all that are building up out of the wonderful words, "OUR FATHER". If God is Our Father, we are His children. If we are His children, we are a family. Our life here on earth is, then, a related life, a family, a brotherhood. Whether we realize it and live like it or not, we are brothers and sisters. Of course we are a very large family, but that only makes the relationship the more interesting. We should live together in this church and world, like brothers and sisters should live together in the home. We should think and act toward each other like brothers and sisters should think and act toward each other. That gives a pattern for living and dealing with others that is completely dependable. This is so very plain that no one needs to become confused or fail. Brotherhood and sisterhood in the family involves desiring each other's happiness, success and good, and being willing to help bring these about. It means defending each other's good name and helping each other in times of need, in times of problems, or trials. It means cooperating in the family's standing reputation, and in the family's interest in the home, it means working together in the interest of all. The trouble with church family brotherhood and sisterhood is that too often it ends with the relationship and sometimes takes the form of rivalry and antagonism toward other families or groups. But Christian brotherhood and sisterhood has no boundaries and no limitations. It means

that we deal with all as members of God's family, whoever they are and whether or not we ever saw them before or will ever see them again in this world.

It means that we are to think of others on a common level with ourselves, regard their rights and feelings, help and encourage them, and do anything we can to brighten their lives and improve their situations. It means to be kind, forgiving, and considerate, to think the best rather than the worst of others, and to try to make life as good for others as we want it to be for ourselves. Much time, strength and ability are lost to the world by people living for conflicting things, pulling in opposite directions. Think what progress would have been achieved here in this church by now if the great number of members we have and the great human brotherhood and sisterhood had only been living and working together to shape the world and community and the church and our homes to the will of OUR FATHER. One of the tests of whether we are maintaining our kinship to God is whether we are maintaining and increasing the resemblance between our lives and God's will for us, the Christ being the visible pattern we have to go by. One cannot too often check on how much or how little He resembles that pattern.

Think with me for a few moments about Our Home. If God is OUR FATHER, we are a family. If we are a family, we live together in a home. The wonderful earth with its rich productiveness, its breath taking scenery, and its flowering beauty, is that home. We imply all this when we say "OUR FATHER". A home is made to be the dwelling place of a family, and if that family is wise it will appreciate its home. Likewise the church is our Christian family home, we should also appreciate our church, care for it, and try to make it ever lovelier and more pleasant to live in and to worship in. It is a pity to have an unappreciative attitude towards our home, and our church. A fine home, a fine church, and a fine group of people does not grow from thanklessness, and it is not maintained by such. Our home and our church is the old family home and church of our childhood on a larger scale, for making life in it ever lovelier and happier. We as Christians should think about these things, seek to do them and do them together as a family in Christ, realizing that God is OUR FATHER.

You have a wonderful home, a fine great church, and a wonderful world, and we treat them always as such. It is the ancestral

dwelling OUR FATHER has prepared and given us. That thought should govern our attitude toward it. Above all, a home should not be used as a place for wars and contentions. We have all seen well conducted homes and churches, where the parents, and membership lead and all the children in the home, and all the members in the church help to maintain them and the family and church interests a place where each wants all the others to have their shares of whatever good there is, where strong ties of respect and affection bind the children and the members to each other, and where life is carried on in such a way as to command the respect of neighbors and to have many friends, and where the provisions for every need is met with gratitude and appreciation.

Such a home respects its inmates, such a church respects its pastor when the pastor has sense enough to respect himself. Such a home is a little heaven on earth. From such homes and churches have come the best life of the nation, as from the new world order will come more and more worthy sons and daughters to make the future ever better and better. Finally, we say a great deal when we call God our Father. When we think it through we see that none is homeless and without a family. Our Father is near us and our brothers and sisters are all about. It is for us to make the best of it. Since God is in Heaven we find ourselves in heavenly places wherever we draw near to him. Our homes, our church, are the familiar spots we know, the firesides where we sit, the places where we labor, the roads we travel, THE ALTARS WHERE WE WORSHIP. Whatever grander realizations may lie ahead, Heaven is available to us all here and now. When it becomes a part of us it is ours to keep.

PLAN NOW FOR THE GENERAL CONVENTION ON CHRISTIAN EDUCATION, August, 1962, Livingstone College, Salisbury, N. C. The College is planning for YOU, are you PLANNING to be present? Soon to be under construction: a new Girl's Dormitory, a new Auditorium and Music Building, a new Dining Hall and Student Union. Don't wait until formal announcements begin to arrive. Plan now to spend your vacation at this informational Study Conference of ZION METHODISM.

REPORT ON "STUDENTS AND SEGREGATION"
at the II General Assembly of the National Student Christian
Federation — "A Declaration of Christian Intention"

During the past several months colleges and university students in the United States, both Negro and white, have been conducting a large number of non-violent demonstrations. "Sit-ins" have been directed toward achieving the desegregation of lunch counters in large department, variety, and drug stores. The same method of peaceful, non-violent demonstrations have also been used in connection with public libraries, art museums and galleries, public parks, and certain other types of facilities in which discriminatory practices continue to be used.

While the "sit-in" technique has become the most dramatized it is in fact only one of several techniques that have been used to focus attention upon the continued practice of racial discrimination. Some of these other techniques include the long march, poster-walking, picketing, selective buying campaigns, the file through, the prayer vigil, negotiations and the mass demonstration rally. As a consequence of these demonstrations over two thousand students, mostly Negro but including some white students, were subjected to arrest between February 1 and June 1 of this year.

Our nation has been sharply stirred by the student non-violent movement. Its conscience has received a deep challenge. Persons in almost every area of the nation have been stirred to do something about the discrimination that is practiced almost everywhere. Though the demonstrations have been concentrated in the Southern States, many persons have had their eyes opened to the equally vicious though possibly more subtle, discriminatory practices employed in Northern and Western States.

We, members of the Church, and now gathered as members of the General Assembly of the National Student Christian Federation, believe that God has called His Church to be a "peculiar people" in the midst of His creation. The Church teaches, and we believe, that God's people in God's world have a fellowship which is based neither upon similarity of economic, racial, and political experience and beliefs nor upon skin pigmentation. Christian fellowship is a bond established between all men by God, acting in His son Jesus Christ, who is present to us in the Holy Spirit, and who has forgiven all men and reconciled them to Himself. We believe that Christian fellowship is

the expression of that presence, forgiveness, and reconciliation in daily life. Since Christ, I am no longer my brother's keeper, but my brother and I are one.

We affirm that when God speaks He also acts. We, furthermore, believe that today He is speaking, and therefore acting powerfully in the events of our times. Such action comes to us in love when it takes the form of a rebuke to our former faithlessness and disobedience. As we face the specific issue dealt with in this Declaration, we identify God's summons to us: first, to repentance, for we have grievously sinned; and second, to a renewed response of love to specific violations of justice in our midst.

Among the events of our times in which we believe to hear His voice and detect His action on the world scene are the struggles between powerful socio-economic and military blocs, and the far reaching movements of liberation of Asian and African peoples from colonial status to independence with dignity. We also see His hand at work in the United States in the student non-violent movement which is working for economic opportunity, racial freedom and dignity, and democratic equality and justice for all men.

At the point where Christians must resort to civil disobedience, the time honored method of non-violent protest can be used as a Christianly justifiable means, not against the rule of law but against the wrongness of particular laws or customs. As a method it can be used responsibly and with restraint, as a means of seeking a less discriminatory civil order. It should not be used, and we do not believe it is anywhere being so used, for the destruction of the civil order itself.

During these past months we have been impressed with the self-restraint, the integrity and dignity, and the passionate refusal to engage in violence, or to reciprocate violence when it has been perpetrated upon them, of very nearly all those students, both Negro and white, who have been involved in the demonstrations. Violence has on occasions come, but, with rare exception, it has not been committed by those who were involved in the demonstrations. And who can now say of this student generation that it is silent, beat, apathetic, or morally weak?

We believe that all Christians can approve the objectives of the demonstrations and their attainments thus far, even if some may not be able to approve the methods of their attainment. If there are Christians who do not approve the methods which the student non-violent movement has used, while yet approving the objectives, we

believe that they must try to formulate and put into action other methods. We believe that the value of such alternate methods, also, must be judged according to the love which they manifest, the justice towards which they aim, and the concern which they evidence for accomplishing the objectives within the shortest possible time.

In our minds we cannot disassociate this movement, with its non-violent techniques and its "passive insistence" on recognition of basic respect for human right and dignity, from the earth shaking events of our times whether they take place in Hungary, Algeria, or in South Africa. Neither can we disassociate this movement from that other "great new fact" in the life of the Church — the ecumenical movement which seeks after the recovery of the basic and essential unity of the Church in a renewal of its mission to the whole world. Our Lord prayed "That they may all be one, that the world may believe". The Church must demonstrate that it is one body which knows no racial distinctions.

We also believe that there has seldom been given to the Christian Churches in our country so obvious an obligation for the Gospel of Reconciliation. The eleven o'clock hour of Sunday morning has been described as the most segregated moment in the life of the American people. The Church has all too frequently been described as an institution, which among the institutions in the United States, will be the last to desegregate.

We note that the supreme judicatories of virtually every national church body has affirmed its belief that the churches should be integrated; we note that similar actions have been taken by regional judicatories of the same churches; we note that in city after city ministerial alliances, councils of churches, United Church Women, and other Christian organizations, have declared their support of the 1954 Supreme Court decision; we note that many of these same bodies have indicated support for the Christian, ethical, and democratic objectives of the student non-violent movement; we know of many congregations throughout the country which have either quietly gone ahead to integrate or, also quietly, decided that they would respond positively to the request for permission to worship with them when such request was made by sincere devout men.. However, we have not seen a concerted effort by our denominations to achieve the desegregation of the churches.

This condition of segregated churches does not need, and ought not, to be tolerated. Quite to the contrary, NOW we believe is the

moment when the Christian Churches everywhere should take a giant stride toward manifesting that in Christ there is neither East nor West, nor North nor South, nor black, nor yellow, nor red, nor pink, nor white, but as there is only "one Body, and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all", so there is only the Church which is one in Him.

Among these students who have been involved in the demonstrations are many who are acting from deep and sincerely held Christian conviction. But we also note through statements that have been made, and through personal contact, that many of these students have come to believe that the churches do not really care, or are not willing to take the consequences of expressing their belief. We are concerned for all of these students because, believing as they do, they have begun in some cases out of disappointment and bitterness to sever their vital involvement in the life of the churches, which might otherwise sustain and nourish them in the faith.

There is also growing evidence that these demonstrations may increasingly be directed throughout the country toward those congregations which by decision or default continue to be segregated. Indeed students are being encouraged by individual Christians, and some Christian organizations, to direct some of their efforts toward desegregating the churches. As members of the body of Christ, we share in the pain and humiliation which may result from such action. Realizing that segregation is a sign of our inadequate perception of God's Will and of our disobedience to His Will, we would see this suffering of the Church as an expression of His loving judgment upon us. We proclaim our fundamental faith in the Biblical understanding of the unity and peace of the People of God.

Out of love for those Christian students who have heard the Gospel and are acting in their judgment according to it, but who would be strengthened by knowing that our churches are with them and share their desire for equality and respect; and out of love for the whole Church; we appeal to the Christian community in the United States, to the congregations of all the churches, and to the governing judicatories of all our national church bodies to declare their Christian intention.

For our part, as a national federation of student Christian movements and denominational college work and missionary agencies, we pledge

- 1) to give the racial frontier of the Christian world mission high

priority in our life together.

- 2) to do everything in our power to achieve integration in our churches and in our communities by the quickest and most effective means.
- 3) to give all possible support to those who express their concern for racial equality through participation in the student non-violent movement, and to support, help, and if necessary to defend, those students who participate in its activities.

To begin to make good on this pledge, we call upon all the student Christian movements affiliated with the National Student Christian Federation and the more than three thousand campus student groups affiliated with them to

- 1) Acquaint themselves as thoroughly as possible with the philosophy, purpose, objectives, methods, and activities of the student non-violent movement.*
- 2) Establish on as many campuses as possible "Study and Involvement" groups, (composed preferably on an interconfessional, international and interracial basis), which will undertake to be a source of information and knowledge of the student non-violent movement and of local discriminatory practices, (e.g. in housing, dining, and recreational facilities, in college admissions policies) and which will engage in activities designed to end such practices.
- 3) Manifest the racial inclusiveness of the Church within their national student Christian movement and their campus student Christian groups. This means that if their group is not now racially inclusive a serious examination as to the reasons should be undertaken. In some cases, and not in the South only, such an examination may uncover facts about segregational history and discriminatory practices of both their churches and their academic institutions. It may also mean that some campus student Christian groups will need to engage heavily in intercollegiate activity in order to establish lively interracial relationships.
- 4) Study and take action upon those measures which will achieve the end of segregation in the churches.
- 5) Support financially the Legal Aid and Scholarship Fund of the National Student Christian Federation whereby they can give emergency aid to students, as well as assistance to

students arrested and/or expelled because of their involvement in the student non-violent movement.

- 6) Encourage Christian students to join in the activities of the student non-violent movement in centers where demonstrations are taking place, to initiate and establish direct social action groups where such do not exist, and to develop an atmosphere in which students are free to participate.
- 7) Work insofar as possible with secular organizations holding, and working for the same racial principles.

As the National Student Christian Federation we propose

- 1) To continue to be a source of information concerning the activities of the student non-violent movement and to call attention to other existing information sources.
- 2) To continue to raise funds for legal aid, emergency assistance, and scholarship purposes, with which we will continue to assist students who may be in need of this kind of help.
- 3) To accept the status of full membership in the Temporary Student Non-Violent Coordinating Committee, requesting that the Committee, at the time of its October conference, consider how the NSCF may support more fully and participate more responsibly within the life of the continuing committee.

And, furthermore, to authorize the Executive Committee to consider and adopt means for continued participation in the Committee, subject to review by the 1961 General Assembly.

- 4) To seek means whereby already available resources and personnel of member movements and agencies may be employed to assist campus student Christian fellowships to work on the problem of desegregation in the churches and in the community; to empower the Central Committee to, if necessary and desirable, seek funds whereby to employ one or two additional members of the NSCF staff who would function as a team, working to this end.
- 5) We authorize the Central Committee, the Officers and Staff to institute the above and to give such other assistance as may be desired and possible which is consonant with the intention of this document, and which recognizes the dynamic situation to which it is addressed.

As members of the churches and active participants in our local

congregations, we ask all the congregations of our churches:

- 1) NOW to determine if they have not already done so, and to make it known, (even by paid advertisement in local newspapers if necessary) that their worship services are open for any, irrespective of race, who will come sincerely and devoutly to worship the God revealed in Jesus Christ.
- 2) NOW to fix the date, if they have not already done so, when they will entertain applications for membership from persons of all races who by reason of faith in Jesus Christ sincerely seek such membership.
- 3) NOW to open the auxiliary activities and facilities—Sunday Schools, released time religious education program, vacation church schools, etc.—to all persons irrespective of race.
- 4) NOW to register publicly their support for the cause of equal economic opportunity for all races, for racial freedom, and dignity, and for democratic equality and justice for all, by indicating to their city, county, and state governments, to their local and state human relations councils, to merchants in their communities, that they will support those actions which seek the quick end of all segregation law and custom from schools, public facilities, business establishments, housing, labor unions, and employment practices.

We know that, of some congregations, we ask much. We know that we who ask are of no special virtue and that in various ways we are all involved in separating man from man and Christian from Christian. Nevertheless we are deeply persuaded of what we say about segregation in the churches, and we are bound to add that the matter is terribly urgent. We believe that it is God's Will, and not simply ours that segregation in the churches must be ended. The requests for open church membership are coming now and will increase; and there is no Christian reason whatever for attempting to exclude Christians from any congregation on the basis of race. Let the Church *be* the Church.

* For further information write Student Non-Violent Coordinating Committee, 208 Auburn Avenue, N. E., Atlanta 3, Georgia.

THE NINTH ANNUAL REPORT OF THE PRESIDING ELDER
TO THE OHIO CONFERENCE, A. M. E. ZION CHURCH
THE COLUMBUS, NOW CLEVELAND, COLUMBUS-CINCINNATI DISTRICTS
June 29, 1960

by I. Benjamin Pierce, Presiding Elder

Brethren, "Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Nations the unsearchable riches of Christ, and to make all men see what is the plan of the mystery hidden for ages by God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord, in whom we have boldness and confidence of access through our faith in him. So I ask you not to lose heart over what I am suffering for you, which is your glory.

"For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen."

Illustrious and most Reverend Fathers in God, Pastors, Preachers and Ministers of the church; saints and laymen of the great African Methodist Episcopal Zion Church of the State of Ohio—Greetings in the Name of our Lord Jesus Christ. . . It is with great joy that we come to you with this ninth Presiding Elder's report, which closes this decade of the mid-season of the twentieth century. We sing with the poet Whittier:

"We may not climb the heavenly steeps To bring the Lord Christ down;
In vain we search the lowest deeps, For Him no depths can drown.

"But warm, sweet, tender, even yet A present help is He,
And faith has still its Olivet, And love its Galilee.

"The healing of the seamless dress Is by our beds of pain;
We touch Him in life's throng and press, And we are whole again.

"Through Him the first fond prayers are said Our lips of childhood
frame;
The last low whispers of our dead Are burdened with His name.

"O Lord and Master of us all, What e'er our name or sign,
We own Thy sway, we hear Thy call, We test our lives by Thine!"

(J. G. W.)

An Image of This Ministry

The most crucial single "human" index, for evaluating the strength and promise of the Christian Church's ministry is obviously the caliber of those coming into the ordained ministry. The Holy Ghost in its freedom works miracles with all kinds and conditions of men, even with those of no repute, and has made it abundantly clear that the existence and health of the church lies with no particular group of its members. However, the church is not thereby discharged from the obligation to recruit and train the highest type for its ministry.

We have heard so much about recruiting for the ministry in our Zion, as well as other denominational members, that one would think that what is most needed for the Christian ministry is quantity rather than quality. And when one watches the political maneuverings of many of the denominational hierarchies, you are made to feel that God, the God of love and honesty, of truth and righteousness, of great thinkings and noble moral ideas is gone out of business. MEDIOCRITY! SLOPPINESS! CRACK-POTISM, as well as a laxness on the side of clean moral living, is a far cry from the days of the early church and the great Paul who spoke to the church at Ephesus as we quoted above and, the Corinthians in the first book, chapter five, where he makes clear for all the real difference between those in the world and the one "who bears the name brother." In keeping with the Judeo-Christian tradition, it would seem that we as a group have lost sight on the goal and/or aim of the Church. To give true interpretation to the Gospel there is always the need for intellectual excellence as well as genuine personal integrity. So, if the church is to be true to its purpose of reconciling and redeeming the world, it

must step forth within the secular structures and bear witness to its faith and hope. And to do this the church must have intellectual as well as spiritual giants filling the ministry.

The Ignominy of A National Church

Though the Constitution of these United States of America makes it clear that no one denomination shall be favored over another; the one system of religion that comes nearest to a national church is the great Methodist Church of which our Zion is a part of that family of denominations. This church covers the nation more largely than any other church, with membership made up of people of every group to be found in the nation. It has a festering sore, however, that stinks to high heaven, and is as rotten as can be. How could it be otherwise? For the Great African M. E. Zion and African M. E. Churches have been for over one hundred and sixty years a protest against the evil sore of discrimination and segregation. The Central Jurisdiction which promote racial exclusiveness not included, is a compromise to appease the Southern wing of this great denomination which split in 1844 to form the Methodist Episcopal Church South, to bring them back together in 1939 along with the Methodist Protestant Church. After twenty-one years, the sore is as bad if not worse than ever before, and yet it would call itself Christian with the world as its parish as did the founder of Methodism, John Wesley.

The ignominy, the shame, the disgrace is all the worse when even the Church of Varick and Allen, seemingly, move along their separate ways without putting forth any great special effort to bring about a cure. May God forgive us this evil, and help us, yea, even force us to come together that the world may see and know that God The Father is Creator of all men and that Christ His Son is The Savior of the world.

There are many things that we would like to speak concerning, such as the arising spirit of this new generation which has produced men like James Morris Lawson, Jr., who saw the light of this world first in an A.M.E. Zion parsonage in Pennsylvania or Ohio. The world mess that we now find ourselves living in when we would stoop so low as to spy out certain lands and get caught at it to the disgrace of our leadership. But time cuts us short and we must come to the work of the church as we know it.

Bishop Spotswood, allow me to thank you for the appointment as the Presiding Elder of this the best and fastest growing section of our Zion. We had hoped that other churches in many other cities

might have been started by this time, and that large congregations might have attended our attentions, but only a few have come to birth. And there are thousands to which we should be ministering right here in Ohio, they need Christ and His Church, yet none seem to care. Many have laughed us to scorn, but God will give us the last laugh yet. Zion, Happy Zion, what a favored lot is thine. We did our best, though it was so little! We made many enemies when we thought we were making friends for Christ. But our God knows that we never intended to offend or hurt any man or woman, neither minister nor lay. We have meant only right, even though the human may make mistakes. And, so, we thank you for the appointment and those who have worked with us during this past decade; and ask, if we have wounded any soul, please forgive!

Our Zion Methodism In Ohio

Since the 36th Session of The General Conference of the Great African Methodist Episcopal Zion Church In America answered our request by granting our plea for the return for another four years Bishop Stephen Gill Spottswood who has given to Ohio such outstanding Episcopal leadership; the man of far vision and great insight, it is the light of this great man that your humble servant wishes to bring this ninth report of the work of the churches and pastors, along with that of the very fine Workers in Education and Missionary Endeavor. I am happy, Bishop Spottswood, that you have been kind enough to re-appoint me to this work for the past four years. We have tried to do the best job possible as your Presiding Elder; and if there has been anything lacking, it could not have been on your part for you have an eye and mind that sees and knows every need, it could only have been because of our, my, shortsightedness and limited forethought. God knows that I never intended to leave anything that should have been done undone. And, so, if we have failed in any point we ask prayerfully that You, the Ministers and People, and our God to please forgive me. This task has been one filled with many thrills as well as heartaches and some pain, yet we thank God that all has not been on the dark side of the ledger. The advance and growth of our Zion in the Buckeye State is most certainly a thrilling romance, for when we came to the District a decade ago there were only sixteen appointments. But let us look into the work this day of our Lord 1960.

Columbus-Cincinnati Area

Hood Memorial Church, The Rev. Sister Mary C. Dowsey, pastor, is the youngest of the Mission; but it is moving along very well in-

deed, and we believe with the remembrance of Her in the minds of the other Zion Churches in the Capital City of this State that we shall have a good church in the north end of the city. They have been faithful. Raised \$989.00. Membership 11. The return of the pastor is desired.

2. Maxberry Tabernacle, the Rev. Fred E. Johnson, Sr., pastor, is moving on slowly but we pray surely. The pastor has been very ill this year, but thanks be to God, is now on the recovery side. We can have a good society in this south end of the city with the right kind of pastor and preacher. We plead with the Conference and Bishop to do some real thinking in this matter. Membership 10.

3. Viola Booker Spottswood Memorial Church, the Rev. Dr. W. S. Lyman, Sr., pastor, has continued to go forward. This pastor and people in the west side of the city can become a great church. The Conference must also re-think over the need of this opportunity. We ask that every effort be made to keep this property in our hands, and that we take not this section and work lightly. Membership 50.

4. Caldwell A. M. E. Zion Temple, the Rev. Dr. J. Dallas Jenkins, Sr., pastor. This is Zion's Capital City Temple and the Mother Church in the city. We need not sell this very fine congregation short at any time. She is up front with all the churches of every denomination. This pastor and people make a great team, and they have high hopes of becoming one of the best in the conference as well as in this growing city. Membership 988.

5. Hosea-Greenwade A. M. E. Zion Chapel, Springfield, O., the Rev. C. E. Edge, pastor. We started the year out with two appointments, the Rev. B. J. Hemphill at Greenwade Chapel, and the Rev. J. G. Greenwade at Hosea; but the Rev. Greenwade fell ill and was ordered by the doctor to forego the work. The Bishop along with your Presiding Elder asked the Rev. Hemphill to take over the work of Hosea along with Greenwade (1st Church) which she did, but after four months, requested that another pastor be sent for all the work. Rev. Edge has done marvelously in a short while. There seems to be hope in this city now for us. He is renovating the Mound Street property so as to have some income to help carry the mortgages on both Wittenberg and Mound Streets.

6. St. Paul's Church, Dayton, O., the Rev. D. R. Miller, pastor, is doing as fine work as any church in this lower district. They have met every call both locally and denominational. And the pastor has taken to himself a very lovely helpmeet during this year. It is a joy

to behold a crowded church at every service. Raised \$5,712.99. Membership 151.

7. St. Luke's Church, Lincoln Heights, O., the Rev. Henry Walker, pastor, is moving along nicely also, even though the pastor has been ill. He has not failed to keep the work moving with the help of the other Zion ministers around Cincinnati. Dr. Dunn has given valuable aid personally and by sending the Rev. S. L. McGhee and the Rev. John N. Hollis to help Rev. Walker. All of which makes us a finer connection. Last fall the Corner Stone was laid by our Bishop in this completed church. Rev. Walker is most certainly one of our great church-builders. As this very fine Christian minister comes to the close of his active ministry, we would suggest that the Conference vote him an extra portion financially for the years ahead for his great work in the Cincinnati area. Two completed church buildings by this Father in Zion, we say Hats off to Walker!

8. St. Paul's Church, Covington, Kentucky, the Rev. W. M. Cunningham, pastor, is still on the move. This has been a much better year since the pastor and people are living closer together. We believe that with hard work and effort our Zion can grow in this city on the Ohio River.

9. St. James Church, Cincinnati, Ohio, the Rev. N. E. Robinson, pastor, continues to go forward. No one visiting in the Queen City need be ashamed of our Zion any more, for this small cathedral-like church is certain to make Zionites stick out their chests with pride. They are meeting every obligation locally and denominationally.

10. St. Mark's Church, the Rev. Novie S. Chaney, pastor. Again we say no Zionite need feel ashamed, for here is proof that Zion Churches can be born in this day and time, and grow by leaps and bounds. This pastor has led his people in not only receiving many members, but in raising money, purchasing the parsonage and furnishing the same, and in less than eighteen months every penny has been paid on the furniture. The west end of this city most certainly needs to hold on for God and Zion here. The Rev. Mr. Chaney is also one of our good preachers as all will attest. Membership 594.

11. St. John's Church, our Mother Church in the Queen City, pastored by Dr. Joseph Farley Dunn, one of the Fathers in Zion, is fully alive and moving forward in great strides. They are keeping pace with this growing city, and we would want to say—steps ahead. This careful pastor is always alert to the needs of his people, for the

same reason the growth of this parish continues. We are all proud of this church. Membership 669.

12. Stephen's, Zanesville, Ohio. Bishop and Conference we are very sorry to report that we lost the last of the old faithful members this last fall, Sister Jackson who for many years was Zion's main stay in this city, fell on sleep. We have seemingly lost everything but the property here. Your Presiding Elder has been able to keep up the payment to the Government's Small Business Administration for the loan for the repairs made last year after the flood which hurt us so much. The thirty (\$30.00) dollars per month has been paid on time each month out of our own little meager funds. We cannot see why Zion cannot have a church in this city, but it seems that we do not have the kind of minister to fit.

We wish to thank the very fine Missionary Workers: Sisters Louise M. Gamble, Mary E. Kirk, Julia M. Dunn, Novella Jackson, and Josephine Marshall for their work this year. The Christian Education Workers: Sister Carrie B. Pierce, Brother Robert L. Kerr, Rev. Sister Susie Change, and Sister Zelia Henderson. It has been good to share with these fine Christian brother and sisters in the work of the Church of Christ. We thank them for every kindness, and pray that they may not lose their reward.

The Cleveland Area

1. Sandusky, Ohio, the Rev. Cecil Franklin, founder and pastor. We are still hearing good news from the Sunday School that was organized there over a year ago, however, because of the heavy work that has been upon us for the past four months, we have found it difficult to visit as we had planned. Rev. Franklin reports that he has some lots upon which we can build.

2. Grace Church, Alliance, O., the Rev. Dr. W. W. Howard, founder and pastor, so far as we know is still on the map. We have not heard from him since the donation was sent by us last summer. I had hoped that we could have made a trip there before this time.

3. New Hope, Lorain, O., the Rev. Ellis Clancy, pastor, we are still in great expectation for this city upon the Lake. The ground has been broken by our Bishop for the building of the first church building in this city for which we are very proud. We had hoped that the corner stone might have been laid by this time and yours truly would have held another placing of a stone while serving as the Elder, but it looks as if that honor may go to someone else.

4. St. Mark's Church, Dover, O., the Rev. C. H. Howard, pastor,

moves on. They have been able to meet their financial obligation during the year. It is our hope that this church may reach again its place in this small city.

5. St. James (Oak Street), Massillon, O., the Rev. Dr. A. J. Wood, pastor. Here the pastor and people have been able to move along nicely meeting all financial obligations this year. They are almost out of debt for the parsonage, for which we are glad.

6. Alpha-Omega, Cleveland, O., the Rev. James Lewis, pastor, is still on the upward move. Here is a loyal group that we believe will go places. This pastor has not been so well this year, but has been able to keep his people in good spirit. We heard that he has also taken to himself a very lovely helpmeet.

7. Zion Temple, Cleveland, O., the Rev. M. L. Flowers, pastor, moves ahead also. This pastor has had a hard year due to illness, but has kept his people faithful to the cause. There can be from this beginning a large Zion membership in this section of the city. This is in the Glenville or northeast section of the city on the Lake.

8. Lilly Chapel, the Rev. Paul Hall, pastor, goes on with high hope. It looked as if this church was about to have a permanent home, but somehow something has hindered progress, however, we have been informed that all is not night even yet.

9. Community Mission, Cleveland, the Rev. Joseph K. Blake, supply pastor, is still on the map, and we can say thank God for Fathers in the church like Rev. Blake, for this is the way we can grow with men who never give up, but continue to try. We pray God that He will send other persistent workers into His vineyard.

10. Christ Temple, the Rev. N. J. Johnson, pastor, is moving on nicely. This church and pastor with close supervision will grow into a strong church, for here are some of Zion's most loyal members.

11. Emmanu-El Church, Cleveland, O., the Rev. Christopher Caldwell Ware, pastor, continues to startle us the way they get things done. They are meeting their obligations like a group many, many years their senior. If they keep the same high spirit and growth, we will most certainly be making history again in five years coming into the big city and holding the Annual Conference in another church that is neither the Mother or daughter church, but what may be called the great-granddaughter church.

12. St. Luke's Church, Cleveland, O., the Rev. C. L. Ransom, pastor, is in the light of what we believe to be a new day, and if this pastor and people can keep the new spirit that has come upon them

alive, we will see another church of vast proportions soon. They have done very well this year.

13. St. Peter's Church, the Rev. St. Clair Williams, pastor. We are all proud of the accomplishments of this church, for they have paid for the lots on which we hope to see a beautiful church building shortly. It is a need and a must here in this lovely residential neighborhood that we build a church that will fit into the type of community.

14. Beth-El Church, Cleveland, the Rev. A. A. Ackerman, pastor. We need not speak long on this church for all can see that Zion need not be ashamed of the progress made here during the decade of the fifties. We are making history, for in the forty-five years of the Conference this is the first time that we have met in this city outside of the mother Church. We can all shout "Glory to God!" for this great church and pastor.

15. Glenville, the Rev. Alvin Graham, pastor appointed, so far as we know nothing more has been done since the moving of the YWCA. But we hope that in the new conference year there will be something done.

16. West-Side Mission, the Rev. John A. Jones was appointed to go and see what could be done at Painsville. He will report to us here.

17. St. Joseph Mission, was left without a pastor, but we had hoped that some of the people that worshipped on Central Avenue would not have ended their efforts without a big trial. We do hope that some of them may stand out in the new year.

18. St. Paul's Church, Cleveland O., the Rev. Dr. A. L. Fuller, pastor. This is one of the largest and best churches in Zion, and she will loom larger and larger as the years go for she has around her daughter societies that are large enough and so equipped that they can hold not only local Annual Conferences, but any of the General Church Meetings that may desire to come to this great city on the Lake.

We thank the good women of the manse for their kindness and care, for without their fine beds and food, yours truly could not have made it during the year. We say once again "Orchids to the wives of the Ministers of the whole area". The Missionary Workers: Sister Josie E. Fuller, General Supt. of the Buds of Promise, President, Ruth A. Ackerman, Ida M. Wood, Nettie Flowers, and Valtena Ware. Christian Education Workers: Sister Sadie N. Trammell, the Rev.

John W. Haynes, Brother Paul E. Kirk, and Sister Alice Miller, along with the Rev. Rhenetta M. Davis, Conference Director; and Sisters Gertrude F. Montgomery, and Elizabeth Davis leaders of the Conference Workers of the Districts. Thanks for every kindness. And to you Bishop Spottswood, please allow me to thank you again for not only the help, but for the confidence placed in me by appointing me year after year. We would not ask to come down today, but we are really tired in body from the many miles of travel. God has blessed the work, and we believe that you will not allow the work to suffer, for you have men that are far more capable and able than I. Again thanks a million!

And now we say, brethren "Put in mind to be subject to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. . . . These things are good and profitable unto men; but shun foolish questionings, and genealogies, and strifes, and fightings . . . for they are unprofitable and vain. A man that is heretical after a first and second admonition avoid, knowing that such a one is perverted, and sinneth, being self-condemned. Guard that which is committed unto you. Grace be with all them that love our Lord Jesus Christ in uncorruptness." AMEN.

The Department of Family Life of the Methodist Church has produced five filmstrips on PREPARATION FOR MARRIAGE. The first deals with JUNIOR HIGH FRIENDSHIPS, HOW ABOUT A DATE?, THIS IS THE ONE FOR ME, THE MEANING OF ENGAGEMENT, and HELPING YOUTH PREPARE FOR MARRIAGE.

Perhaps one wonders why the REVIEW has been so vitally interested in filmstrips of this nature. All of us know the stand of our church where divorce is concerned. We must confess however, that too many of our churches, and the denomination as well, have been doing little in the field except to deal with the crisis after it arrives. We do have a total responsibility here not only to teach but a responsibility for the tragic results we have reaped.

JUNIOR HIGH FRIENDSHIPS shows a panel of junior high young people discussing the meaning of friendship and brings out the fact that friendships do lead to marriage.

SERMONIC LITERATURE

“THE HOLY SPIRIT GUSHES FORTH”

by The Rev. Robert W. Stackel, D. D.,
Trinity Lutheran Church,
Prospect and Park Streets, Akron, Ohio.

“It is not by measure that he gives the Spirit.”—John 3:34

Who could do justice to this text in a sermon? The responsibility of setting it forth adequately is terrifying. It is a text for an angel not a man, to preach. Yet, it is in the Holy Book and a part of the saving gospel. The very promise implied in the text encourages the preacher. And, since the responsibility of this text is just as dreadful upon the listener, the promise of the text can embolden him to hear and believe. What a fantastic promise this is from Jesus: “It is not by measure that he gives the Spirit”.

Our first observation is that it is God who gives the Holy Spirit to us. It is His eager gift to man today. Even the gift of the Saviour can only come after the Holy Spirit has created faith in the heart. Faith alone has power to receive Jesus, and faith is the exclusive work of the Holy Spirit given by God. The Holy Spirit is not for sale. He is not loaned or traded. He is given by God. So much of our Lord’s final teachings on the night before He died deal with God’s gift of the Spirit. Jesus was more concerned that His followers receive the Spirit than He was over anything else. Does our concern match our Lord’s?

Often, our prayer requests to God are so misguided. We ask for foolish things, selfish things, even hurtful things. Sometimes, we are like a little child begging and pleading from his parents for just one thing on which he has set his heart, and nothing else will do, no matter what it is. We ask for a trifle, when God wants to give us a treasure. Our tendency is to use God through our prayers, when our real need is to be used by God through prayer. Pentecost is our annual reminder that what our prayers ought to be imploring God for most of all is His outpouring of the Holy Spirit upon us until we are used by Him.

The heart of God’s love for us is His gift of the Holy Spirit to us whereby God’s son can come into us and redeem us. Jesus told us what He would be praying for at God’s right hand in eternal inter-

cession for us. He would be praying that God would give us His Holy Spirit. This is our profoundest need. The Spirit enables us to believe in Christ, to love God, to serve others, to grow in grace, to understand God's will to overcome temptation, to hope for eternal life, to master all our problems. Without the Spirit in our hearts, there would be nothing left at all for us except despair and fear and restlessness and doom.

This brings us to the almost incredible part of our text. "It is not by measure that he gives the Spirit." Not by measure! Almost everything else in this world is by measure. Every science has its tables of measurement. Man has become phenomenally skilled in measurement. Instruments can now measure length down to one-trillionth of an inch and pressures down to one-trillionth of a pound per square inch, and weights down to one-hundred-thousandth of an ounce. The dot of a lead pencil on a piece of paper can be weighed. The heat of a man's body half a mile away can be measured by electronic tubes. The earth can be weighed. The distance to the farthest star can be measured. Even Beethoven's Fifth Symphony is made up of musical measures. But God's gift of the Holy Spirit is beyond any human measurement. Have you ever heard of any measurement successfully applied to the Holy Spirit? On Pentecost, when the Holy Spirit inspired the disciples to speak with many tongues, the on-lookers applied the only measurement they knew. They measured the situation and came up with the answer, "These men are drunk". That was the nearest measurement they had for such a phenomenon, and they were dead wrong.

The Holy Spirit is inexhaustible in His ability to help a person and change him. He is like a gusher on an oil field. The oil gushes up out of the earth with such force and abundance that man cannot control it. It is a seemingly limitless supply, beyond all measurement. However, much as we have been blessed by the Holy Spirit, He has blessings yet available beyond all imagination or measure. It is interesting to discover that our physical measurements have a strictly human origin. The inch came from the digit, which was the width of a human thumb. The foot came from the length of a human foot. The yard was based on the distance from the tip of the nose to the end of the thumb when the arm and hand were outstretched. The mile came from a thousand paces of a Roman soldier, two steps to the pace. No wonder the Spirit of God does not submit to such human measurements. The infinite cannot be held by the finite.

Time can be measured; eternity cannot. Matter can be measured, spirit cannot. The Holy Spirit is man's inexhaustible resource. "It is not by measure that he gives the Spirit."

Can you see what this means for a believer? When he believes this, he will never say, in even his worst affliction, "I've had all I can take. If another trouble comes along, I'll crack." He has an inexhaustible resource in the Holy Spirit. He is equal to anything. Nay, he is conqueror over everything. Nay, as Paul writes, "We are more than conquerors through him that loves us". If we are heartsick over trouble, let us study ourselves to find out why. Are we measuring our financial problem by dollars, our health problem by blood pressure, our loneliness by hours, our sorrow by tears, our weakness by our responsibilities, our hopelessness by our sins? Then what about the Holy Spirit, our immeasurable resource? He is ten thousand times bigger than all our problems put together. Jesus was realistic about this. He begins the sixteenth chapter of John's gospel telling about the troubles that will befall His followers — persecution, sadness, death. But then He goes on to speak of the Holy Spirit as the One who can bring us through all such trials triumphantly and to spare.

The comfort and peace of the Spirit in our hearts, like the love of God, can never be measured. Man can measure the height of the ocean waves in a tempest, but he cannot measure the peace of the ocean depths in such a storm. He can measure the velocity of the wind in the outside cone of a cyclone, but he cannot measure the stillness of the air at the center. He can measure the troubles through which a person is passing, but he cannot measure the peace and comfort and joy the Spirit is bringing to the heart in the midst of those troubles by the kindness of God. Recently, when the great air raid sirens were being tested in Pittsburgh, the carillon from a church steeple was pealing out the hymn, "I need thee, Precious Jesus," at the very same time. They were measuring the strength of the warning devices for the next war, while in the midst of that terrifying noise sounded the sweet bell music of God, immeasurable in its peace.

In labor-management negotiations, the things that can be measured, are apt to be foremost — pennies, dollars, hours, overtime helpers. These negotiations are often flat failures. Why? Because the immeasurables have not yet been given prominence. Divine guidance has been conspicuous in not being publicly sought. The gifts of the Holy Spirit in the heart — love, gentleness, sacrifice, forgiveness, humility, helpfulness — these immeasurables must precede any agree-

ment on the measurables. It is the same in many international conferences. It is a selfish grappling for advantages that can be measured. The Holy Spirit has not been invited. Even there, He could bring immeasurable contentment to all if He were wanted.

We come, then, to this plain fact. If God wants to give His Spirit to us beyond measure, and yet we do not have the appearance of having the Spirit to that degree, the bottleneck must be in ourselves. We try to manage without Him. Our spiritual pipes must be too clogged with self. The Holy Spirit gushes forth from God, but only a trickle emerges in our life. When that happens in a water system — the pressure at the source is powerful, but only a trickle comes out of the open faucet — either the pipes are clogged, or there is a leak. God gives the Holy Spirit without measure. In that lavish abundance, He wants us to receive Him to our immeasurable peace and victory and joy. What a tragedy that our lives are weak and worried and unhappy and unlovely because we ourselves restrict the inflow of the unlimited Spirit. Years ago, Mahatma Gandhi went to a Christian service. The usher at the door would not let him enter because of his color. So was the Holy Spirit blocked out of that noble life. We do it even to ourselves. We shut out the limitless Spirit and go along on our own frightfully limited resources.

Jesus taught that the remedy lies in prayer. We ought to pray more earnestly and more frequently for the Holy Spirit. Our Lord's very words are, "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?" The first outpouring of the Spirit came after days of intensive prayer by the disciples. In some ancient versions of the Lord's Prayer, a petition for the gift of the Holy Spirit is substituted in place of the present first or second petition. Is this the soft spot in our Christian life? Do we forget to pray for the Holy Spirit? Do we pray for Him too feebly? The degree of faith and perseverance with which we pray for the Spirit determines the degree to which God can give Him to us. "It is not by measure that He gives the Spirit."

How strong and beautiful and pure our lives could yet become through the Holy Spirit! How deep a peace He could place at the heart of our troubles! What a joy could underlie our sorrows! How He could kindle our love for God! How He could comfort us with a deeper indwelling in our soul of the Lord Jesus Christ! We have not reached our fullest Christian development. There are infinite

possibilities of growth ahead of us. The Holy Spirit is an inexhaustible resource, measureless as the love of God. Can we pray for Him more? Can we be used more by Him? The wonder of Christianity is that the best of it and the most of it is always out ahead of us through the love of the Father who gives us the Spirit without measure that we may grow endlessly in the knowledge of love of Jesus Christ our Saviour.

COMMUNION MEDITATION

by LeRoy J. Hess, Minister
Upper Ridgewood Community Church
Ridgewood, N. J.

As we face the new year, two things we know:

We know there will be some hard decisions to make. In our professional life, family life, community life, some difficult problems will come and stand before us asking for answers. Also, there will come to us opportunities of many kinds asking for acceptance.

We know we will need strength to meet successfully our tomorrows. In weakness we cannot cope with the problems which shall confront us, nor seize the opportunities which will come our way.

St. Paul prays for his friends in Ephesus saying, "I bow my knees before the Father . . . that according to the riches of His glory He may grant you to be strengthened with might through His Spirit in the inner man." (Ephesians 3:16). Is this the kind of strength we need most—strength in "the inner man"? There is an answer given in the eulogy for Gerald O'Hara by one of his neighbors, found in the book, "Gone with the Wind". After pointing out how none of the troubles from without could defeat O'Hara, the neighbor continues, "But he had our failin's too, 'cause he could be licked from the inside. I mean to say that what the whole world couldn't do, his own heart could. All you, and me too, are like him. We got the same weakness and failin'. There ain't nothin' that walks can lick us, any more than it could lick him, not Yankees or carpetbaggers, not hard times or high taxes, not even down-right starvation. But that weakness that's in our hearts can lick us in the time it takes to bat your eye". If, in 1961, you and I meet defeat, it will not be because of "troubles from without" but because of weakness from with-

in. If, in 1961, we let slip an opportunity, it will be due to weakness from within.

Let us examine St. Paul's statement about inner strength. What is "the inner man"? It is his soul, his heart. It is our "higher moral and rational nature". It has to do with purpose, will and reason. It is what makes us moral and spiritual beings rather than mere animals.

St. Paul says, "The inner man" can be "strengthened with power through God's Spirit," that is, the Holy Spirit. We are not to think of God only as Creator and Sustainer of the universe and all things therein, not only as One who is over and above us, but also as One who gives us of His Own Spirit, as One who lives in the minds and hearts of all who will accept Him. The fact of experience so tells us. We read of men who overcame difficulties and seized opportunities because of inner strength, a strength which came from God's Spirit dwelling in them. More than once you and I have been given strength when facing difficulties and when embarking upon an adventure—a strength which was not our own. God does give us of His Spirit. And where God's Spirit is, there is power. In the King James Version we read that Jesus speaks of the Holy Spirit as "The Comforter". (John 4:25). In 16th century English the word "comforter" meant "strengthener". That is what the Holy Spirit is, "the Strengthener". God in imparting to us of His Spirit imparts to us divine power so that we ourselves are strong. Yes, we are strengthened with power.

Our God is a great God. St. Paul speaks of God, saying, "according to the riches of His glory". God is so rich that there is no limit to the resources from which He can supply our inner needs. Says Paul, God "is able to do far more abundantly than all that we can ask or think". (Ephesians 3:20).

God is ready and eager to give us the Holy Spirit that we may "be strengthened with power in the inner man". How can we receive the gift of the Holy Spirit? Paul answers, ". . . know the love of Christ, that you may be filled with all the fullness of God". (Ephesians 3:19). At a celebration of The Lord's Supper, we are deeply aware of Christ's Love, a Love which gave its life on a cross for our sakes. Seeing such great love toward us, we, in love, give ourselves to Christ. When we know and experience Christ's love, God's Spirit dwells in us, strengthening us. As day by day our love toward Christ deepens, so day by day we are strengthened increasingly by God's Spirit.

THE CHURCH

A SHORT BIOGRAPHICAL SKETCH OF THE LATE BISHOP BUFORD F. GORDON

GORDON, Buford Franklin, A.B., A.M., D.D., Bishop of the African Methodist Episcopal Zion Church was born August 24, 1893 at Pulaski, Tennessee; son of Aaron Van and Matilda Jackson Gordon. He was educated at Fisk University, A.B. 1917; Yale University, Post Graduate Work 1917-18; University of Chicago, M.A. 1920; and Livingstone College, Salisburg, N.C., D.D. (Honorary) 1930.

He married Thelma Ruth Pierce May 18th, 1920, to which union were born three sons and five daughters. Was ordained Minister in the African Methodist Episcopal Zion Church June, 1920. While a student at Yale University he organized a Community Church at Branford, Connecticut, and served as "Student Pastor" 1917-18. He built the First A. M. E. Zion Church, South Bend, Indiana, served as its pastor 1920-1925. He built Greater Wesley Temple A. M. E. Zion Church, Akron, Ohio, and served as its pastor 1925-1931. He served as Editor of the Church School Literature of the A. M. E. Zion Church, 1931-44; and was elected Bishop in the same church May 1944 at Detroit, Michigan.

He enlisted in the United States Army in 1918, First World War, and served in the Field Artillery (FAOTS).

He was the author of *The Negro in South Bend* (Social Study) 1920; *Pastor and People* (Church Administration) 1930; *Teaching For Abundant Living* (Teaching in Sunday Church School) 1936; and also several pamphlets, *The Quest of Restless Souls*, *Reflection In Prose and Poetry*, *Soul Winning Through Revivalism and Evangelism*, and *Forward With Assurance and Certainty*.

He was elected as one of the "Seven Official Observers" from the United States who attended the First World Conference of Christian Youth, Amsterdam, Holland, 1939, and spent two months in Europe

in the principal cities of France, Switzerland, Germany, Holland, Denmark, and England.

He was the Bishop of the Seventh Episcopal District, A. M. E. Zion Church, comprising the following Conferences: Alabama, Cahaba, South Alabama, West Alabama, and Central Alabama, at his death, and was Chairman of the Trustee Board of Lomax-Hannon College, Greenville, Alabama; Chairman of Board of Publication, A. M. E. Zion Church, a Trustee of Livingstone College, International Society of Christian Endeavor, Member of the Executive Committee of NAACP, International Council of Religious Education, Advisory Committee Southeastern Inter-Council Offices, National Council of Churches, Boy Scouts of America, Committee on Interracial Research; and Race Relation Department of the Federal Council of Churches.

The second in the PREPARATION FOR MARRIAGE filmstrips bears the title: HOW ABOUT A DATE? It answers the questions: How do you ask a girl for a date? How can a girl encourage a boy to invite her for a date? What are some of the activities which might be fun on a date? This filmstrip is planned for high school young people.

The Third filmstrip bears the title: THIS IS THE ONE FOR ME. Many young people are confused about the meaning of love. "HOW do I know I am in love?" they ask. "Will I know the person I should marry when I meet him?" These are questions asked by older high school youth.

THE MEANING OF ENGAGEMENT is naturally beamed to older youth and college young people. How long should an engagement be? What are the intimacies which should be allowed during this period? What kind of preparation should be made for marriage?

The final number deals with HELPING YOUTH PREPARE FOR MARRIAGE. This filmstrip is primarily for parents. It takes up the conversation in a family after returning from a wedding of the oldest daughter. It brings out the fact that preparation for marriage begins in childhood in the ability to talk things over together in the home.

EDITORIALS

THE CHRISTIAN'S RESPONSIBILITY

So often we have written concerning the church and her obligation to mankind as a collective unit, and from time to time we have attempted to call to mind the imperative of the denomination. We would like to go a little further into the matter, perhaps along another line.

This Editor is concerned so many times about the *fears* that the church suggests, especially whenever there is a real demand for positive action on her part. Perhaps that statement is put badly but we do hope the idea is expressed. For example, can we quibble over the appearance of tolerance or intolerance in the face of something which deep down within us we know seeks, or at least, threatens to destroy us? We confess that we can be placed in that class of individuals who can observe no middle ground where right, as we see it, or wrong appears. We further confess that at no time dare we state that we have before us or in our minds *ultimate truth*, yet it is our sincere opinion that no individual or organization can be a force for good wavering at all times on the border lines of indecision.

Whether we will it or no, life does bring to us all certain responsibilities, and we believe that according to our opportunities so are our responsibilities. It is for this reason that we see no logical grounds for the existence of dual standards of life. It is the responsibility of leadership to recognize its responsibility to *followership*, where such a condition exists. It is the responsibility of majority groups to recognize their full responsibility to minorities. It is the responsibilities of minorities to know of and recognize their responsibilities to majorities.

The question arises in our mind as to the extent of this responsibility — conceivably even our pattern of beliefs, our accepted creeds can be affected far beyond denominational lines, for surely as a Methodist I cannot stand as a *moat* in the eye of my non member brother. Of a surety I must live to the standards of my faith but the troubling situation lies beyond this, where my actions, beliefs, pronouncements, affect the community and world in which we live and move. There may be situations when we are prone to be liberal in our thinking, but somewhere along the line the responsibility for the welfare of our next-door neighbor must enter the equation and that, in the final analysis may determine what liberal viewpoint we dare to

express. To seek evasion of this basic responsibility is to lose sight of the Kingdom of God as well as the Christ mandate for all men. When any individual refuses his responsibility it appears to us that it is time for him to re-examine his Christianity.

Of course, men, everywhere, should recognize that life's total pattern is not all one-sided, that those changes which we demand to be made in our neighbor, in turn must demand something from us. Integration, for example, increases the responsibilities of the minority, just as manhood increases the responsibilities of a boy. Unbalance and lack of progress come when men are only interested in receiving and overlook the basic necessity of giving.

The last Annual Conference of the Fourth Episcopal District has just concluded its sessions at Uniontown, Pennsylvania (John Wesley Church, the Rev. P. L. DeBerry, minister). First of all, our appreciation is extended to a church which so loyally approached old-fashioned hospitality that the full praises of Bishop and people alike are re-echoing all over the western area of the Keystone State. The Conference was saddened by the sudden illness of Colonel Elliott, who happily, is now resting comfortably in his home in Washington, D. C. after days in the Uniontown Hospital. Otherwise, each hour of the Conference stood as a milestone in the long history of the organization.

Graced by the presence of Retired Bishop H. T. Medford, who delivered a very inspiring message Sunday morning, and Mrs. Medford, saddened by the absence (enforced, because of death in the family) of Retired Bishop W. C. Brown who presided over the Conference for so many years, the conference soon felt itself at home in the presence of its new leader, Bishop Stephen Gill Spottswood. Incidentally, once again the Allegheny Conference finds itself with its children, the Ohio and Michigan Conference as well as the Indiana Conference in one Episcopal Area.

The Conference raised not only the full General Claims assessment but the Secondary School Budget as well. Traditionally the churches report the Founder's Day money at the annual session but because of increased budget demands the reporting of this amount in many instances was postponed until later.

Few changes were made at the sessions. The Reverend Frank

Felder, veteran pastor of the Homewood Congregation transferred to the Central Alabama Conference and was replaced by the Reverend Arthaniel Harris of Tuscaloosa, Alabama. Reverend Henry E. Banks was transferred to the Michigan Conference and stationed at Flint. Reverend Charles E. Gordon goes to Blairsville and Indiana in his stead. Reverend J. C. Rodgers was stationed at the Oakdale Church, being replaced at Mt. Pleasant by the Reverend J. E. Terry. The Presiding Elder Smith leaves that post to work in Rand, W. Va.

The Conference voted to pay one-third of its obligation, undertaken last June on Bishop Spottswood's arrival, for the Trinity Church (formerly McKees Rocks). Thus, one of the oldest conferences of the Church begins again her look into new fields.

Of great significance was the passage of the Judicial Council act as provided by the General Conference. Thus all the conferences of the Fourth District have adopted the legislation, this, with the full knowledge that the Bishop not only saw little need for the legislation but opposed it. Perhaps no greater testimonial could be given to the leadership of Bishop Spottswood, that men can differ with him on such crucial matters and yet work to bring the Kingdom of God as one. In this act one can truthfully say that the age of bringing men to maturity in Zion Methodism has not passed.

SOCIAL SECURITY SET FOR CLERGY

An amendment to the Social Security Act extends to April 15, 1962, the time in which members of the clergy may elect voluntary coverage. The original cut-off date was September 15, 1957. Complaints of ministers to their congressmen that they did not have enough time to comply, and misunderstandings about the law itself led to the extension, the announcement said.

Clergymen are eligible for disability at any age if they become totally disabled and have been covered by Social Security for five years or more. Their wives and children under 18 are also covered.

After April 15, 1962, this coverage can be elected only by newly ordained ministers. Full details of the amended Social Security Act as it applies to the clergy may be obtained from the Social Security Administration in Washington, D. C., or from Mr. James A. Hamilton, Washington, D. C. office of the National Council of Churches, 122 Maryland Avenue, N. E.

LOOKING AHEAD IN BOOKS

LUKE'S PORTRAIT OF CHRIST

by Charles M. Laymon

LUKE'S PORTRAIT OF CHRIST has been used by thousands of participants in study courses. It is a readable and distinctly useable study guide for discovering the content of values and Christian significance of the Gospel of Luke. This Bible study is interesting, instructive, and immediately applicable to the life of the reader.

This study of Luke is perceptive and gives new insight into the person of Christ. It is developed by dealing with certain areas of experience in the life of Jesus. These areas are:

Commitment, Temptation, Reading of Scriptures, Prayer, The Kingdom, Social Relations, The Material World, The Cross and the Resurrection.

The result of this study is a portrait of Christ which is “grounded in life that was lived in the Word that became flesh and moved among men.”

ABOUT THE AUTHOR: Dr. Laymon—minister, author, teacher, and editor—is chairman of the Department of Religion at Florida Southern College, Lakeland, Florida. He has been editor of adult publications, Board of Education, The Methodist Church. Dr. Laymon is the author of several books including, **THE BOOK OF REVELATION**, **CHRIST AND THE NEW TESTAMENT** and the **HANDBOOK FOR KNOW YOUR BIBLE SERIES**. He is the well-known editor of **THE INTERNATIONAL LESSON ANNUAL**. Published by Abingdon Press, Oct. 10, 1960 \$2.00

JESUS IN THE GOSPEL OF MATTHEW

by Edward P. Blair

This is an up-to-date scholarly work of Matthew's Christology made possible by the discovery of the Dead Sea Scrolls.

The purpose of this book is not historical, rather it is to identify and characterize Matthew's concept of Jesus. Further, it seeks to discover the relevance of this Christology to the church of Matthew's time. This re-evaluation of the Gospel of Matthew also includes an

examination of Matthew's doctrine of salvation and a fresh approach to the identification of the authorship of Matthew.

Dr. Blair explains that the Gospel of Matthew is a "Gospel," not a new code of conduct, and Jesus is a Savior from sin, not simply a new lawgiver.

The chapters: I. The Major Issue in Matthew Studies; II. The Basis of Jesus Authority; III. The Authority of Jesus in the Realm of Knowledge; IV. The Authority of Jesus in the Realm of Conduct; V. Matthew's Portrait and First-Century Christianity.

This book is indexed. It will be of interest to ministers, New Testament scholars, seminary students, libraries, and some laity.

EDWARD P. BLAIR, graduate of Seattle Pacific College (A.B.), The Biblical Seminary in New York (S.T.B.), Yale University Divinity School (Ph.D.), is The Harry R. Kendall Professor of New Testament interpretation, Garrett Biblical Institute in Evanston, Ill. He is the author of several books including, THE ACTS AND APOCALYPTIC LITERATURE, A STUDY OF THE BOOK OF ACTS, and THE BIBLE AND YOU.

Published by Abingdon Press, Oct. 10, 1960 \$3.00

Library of Congress Card Number: 60-12067

COME TO CHRISTMAS!

A family book of praise, prayer and activities

by Anna Laura and Edward W. Gebhard

This small booklet is intended to help the family prepare for the coming of Christmas.

Beginning with Thanksgiving it offers suggestions for activities and worship that can make the celebration of Christmas more meaningful. These suggestions are offered for every phase of family life during the holiday season. Each family will find creative ways of making Christmas a holy season as well as a happy occasion for all, through the lighting of the candles in an Advent wreath; through crafts and decoration hints; and through songs, stories, and carols. The Gebhards believe "through the keeping of our holidays and holy

season we cherish and pass on the rich traditions of the star-studded hopes of mankind."

This book is illustrated. It will be of interest to families with children, churchschool teachers, and libraries.

ABOUT THE AUTHORS: ANNA LAURA and EDWARD W. GEBHARD live in Excelsior, Minnesota, where Mr. Gebhard is the pastor of First Methodist Church. Mrs. Gebhard, mother of 4 children, devotes a great deal of time to church and civic work. Both Mr. and Mrs. Gebhard are frequent contributors to periodicals and have been active in Christian education and evangelism for many years. The Gebhards have written other books on family worship which are: **OUR FAMILY WORSHIPS AT HOME** and **GUIDEPOSTS TO CREATIVE FAMILY WORSHIP**.

Published by Abindgon Press

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CHRIST AND THE HOPE OF GLORY

by John Knox

This book examines the nature of the Christian hope of everlasting life. By basing his discussion on Paul's description of faith, hope, and love as the essential elements of the Christian life, Dr. Knox seeks to answer such questions as: Why do we have this hope? Is it an innate characteristic of the human soul? Is the Christian experience vital to this hope? On what grounds do we say we look for the resurrection of the dead and the life of the world to come? This book is an inspiring statement of why the Christian inevitably affirms the hope of eternal life.

THE CHAPTERS: Our Hope in Christ, The Peace of Hope, The Ground of Hope, The Object of Hope.

This book will be of interest to ministers, laymen, and libraries.

ABOUT THE AUTHOR: JOHN KNOX, Baldwin Professor of sacred literature at Union Theological Seminary in New York City is the well-known author of many books including: **CHAPTERS IN A LIFE OF PAUL**, **CRITICISM AND FAITH**, and **THE DEATH OF**

CHRIST. He has taught at Emory University, Fisk University, the University of Chicago, and Hartford Theological Seminary. Dr. Knox is an editor and contributor to THE INTERPRETER'S BIBLE. Published by Abingdon Press, Oct. 10, 1960 \$1.00

Library of Congress Card Number: 60-12073

PERSONAL POWER THROUGH THE SPIRITUAL DISCIPLINES

by G. Ernest Thomas

Here are 49 devotions dealing with the pressures of 20th century life which tend to condition man and woman to "no time for God." Every Christian, because of these pressures, needs a spiritual discipline to fortify himself in daily living.

This book offers a daily devotional guide in seven areas to help the reader develop the discipline necessary for a healthy faith. These devotions are planned in weekly units around these areas: The Discipline of Worship, The Discipline of Family Religion, The Discipline of Bible Reading, The Discipline of Prayer, The Discipline of Tithing, The Discipline of Witnessing, and The Discipline of Service.

These devotions are suitable for personal, family, or group worship.

Some of the Meditations: Understanding Through Worship, Reverence Begins in the Home, The Living Word, Prayer Is God's Gift, Using the Tithe Wisely, A Concern for Souls, The Glory of Service, The Goal of Living.

G. ERNEST THOMAS, graduate of Boston University (B.A., B.R.E., S.T.B., Ph.D.) is the director of spiritual life, General Board of Evangelism of The Methodist Church. He has preached and lectured extensively in the U.S., South America, and Ireland. Dr. Thomas is widely known for his books, DAILY MEDITATIONS ON THE SEVEN LAST WORDS and TO WHOM MUCH IS GIVEN. Published by Abingdon Press, Oct. 10, 1960 \$2.00

Library of Congress Card Number: 60-12074

STEWARSHIP SERMONS

by Charles M. Crowe

"A deep sense of the goodness and greatness of God and our dependence on his wisdom and mercy is the beginning of our sense of stewardship." Dr. Crowe evaluates the "sense of stewardship" by discussing the giving of time, talents, and possessions to God's work.

In the 12 sermons included, through apt illustrations, the reader sees that a life of stewardship is more joyful and more rewarding than any other life. The book is filled with timely stories of those who gained a full life by giving of their time plus the abilities and dollars entrusted to them.

THE CONTENTS:

I. SERMONS ON THE FOUNDATIONS OF STEWARDSHIP

1. The Manuscripts of God
2. The Christian Calling
3. The Great Procession

II. SERMONS ON THE STEWARDSHIP OF TIME AND TALENTS

4. Tomorrow Always Comes
5. Lighted Candles
6. The Measure of Life
7. Life Is What You Make It

III. SERMONS ON THE STEWARDSHIP OF POSSESSIONS

8. The Gift and The Giver
9. How To Manage Your Money
10. The Things That Are Ours
11. The More Blessed Way
12. How To Give Away Money

CHARLES M. CROWE, graduate of Southern Methodist University and Union Theological Seminary, New York City, is pastor

of Wilmette Parish Methodist Church in Wilmette, Illinois. He also is well-known for his syndicated Lenten-Easter column, and for his radio and TV programs. He is the author of numerous books including: GETTING READY FOR TOMORROW, SERMONS ON SPECIAL DAYS, and SERMONS ON THE PARABLES OF JESUS. He also writes THE SANCTUARY, a book of devotional readings for Lent.

Published by Abingdon Press, Oct. 10, 1960

\$2.50

Library of Congress Card Number: 60-12072

In addition to the books which we have already listed our reviews this quarter cover others which can be fine additions to the minister's library. For example: Dayton G. Van Deusen's REDEMPTIVE COUNSELING issued on October 24th by the John Knox Press is certainly of vital interest.

The author, in a clear, logical way, shows how the science of psychotherapy can be a powerful ally of the Christian Church. Carefully and reverently he analyzes the process of redemption as it takes place within the individual soul. In psychotherapy he discovers many concepts that are descriptive of this process.

These concepts lead him to see both psychotherapy and Christianity as working for the welfare of man.

Pastoral counseling is the only field which combines both of these forces. Van Deusen realizes, however, that there is still much hesitancy and sometimes hostility toward accepting counseling as a function of the ministry. In this book he calls the Church to utilize the insights and methods of psychotherapy in its work for the whole redemption of man.

The author gives us a competent synthesis of much difficult and technical material. In this one volume he pulls together the essence of two great forces and in a warm, straight-forward manner illustrates their cooperation with case studies.

THE HYMN AND CONGREGATIONAL SINGING

The Editor of the Review has always been interested in congregational singing and now along comes this worth-while book by James R. Snyder, THE HYMN AND CONGREGATIONAL SINGING. In it he shows in a simple, nontechnical way how to raise the quality and increase the vitality of congregational singing. Basing his work upon a lifetime of experience, he gives practical guidance and inspiration to ministers, laymen and musicians who have limited musical training.

THE CHURCH IN THE THOUGHT OF JESUS

Joseph B. Clower Jr. answers the question—"Did Jesus establish the Church?" Surveying the Old Testament background of Jesus' thinking and examining the context and intent of Jesus' words in the Gospels, Dr. Clower sees the Church as the fulfillment of what was offered to Israel of old.

CHURCH AND COMMUNITY IN THE SOUTH

In these days when so much of our attention is focused on the South it might be well for us to read the Church and Community in the South, an evaluation of religious education activities in the rural and urban South. Written by Gordon W. Blackwell, Lee M. Brooks and S. H. Hobbs, Jr. it can give to us another insight into the religious life of this part of our Nation.

For those who have embarked upon church programs of weekday Christian Education we recommend Josephine Newbury's book: NURSERY-KINDERGARTEN WEEKDAY EDUCATION IN THE CHURCH.

The General Assembly of the National Council of Churches of Christ in America will meet in San Francisco, Calif., December 4-9, 1960. All registrations of delegates associates, observers and guests must be made this month (October). Please contact Mrs. Emilie Paky, Registrar, National Council of Churches, 475 Riverside Dr., New York 27, N. Y.

